Majlis lecture of Hadhrat Mufti Ridha-Ul-Haq Sb (DB)

Masjid Furqaan-Houghton

South Africa

03.08.2025

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بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين محمد وعلى آله وأصحابه أجمعين ،

أما بعد،

هُوَ ٱلَّذِي بَعَثَ فِي ٱلۡأُمِّيِّـۧنَ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٖ ۝

“It is He who has sent among the unlettered ones a Messenger from among themselves, reciting to them His verses,and purifying them and teaching them the Book [i.e., the Qur’ān] and wisdom [i.e., the sunnah] - although before that they were indeed in clear error.” (Sūrat al-Jumuʿah 62:2)

Respected friends, companions, and scholars,

We have heard many words of counsel and advice regarding daʿwah and tablīgh (inviting to Allah), and dhikr (remembrance of Allah).

Once, Mawlānā Inʿām al-Ḥasan (رحمه الله) was present in a gathering of kārguzārī (reporting back from returning Jamāts). A brother said

during his report: “In my speech I told the people, ‘This (work of daʿwah) is the only work.’

Mawlānā Inʿām al-Ḥasan (رحمه الله) said to him: “Please repeat what you just said.” He repeated: “The only work is this.”

The Shaykh replied: “No, it is not like that. We say: this (work of daʿwah) is also part of the work.”

He then explained: “There is the knowledge of prophethood, the practice of prophethood, and the light of prophethood. The knowledge of prophethood spreads through the madrasahs. The practice of prophethood spreads through daʿwah and tablīgh. And the light of prophethood spreads through dhikr, remembrance, and taṣawwuf.”

Taṣawwuf and Daʿwah

The purpose of taṣawwuf (spiritual purification) and the purpose of daʿwah are nearly identical. Scholars define taṣawwuf as:

“إصلاح الظاهر والباطن تحت إرشاد المرشد"—

“The rectification of one’s outward and inward self under the guidance of a spiritual mentor.”

This is also the aim of daʿwah and tablīgh, though the two fields operate differently. In taṣawwuf, people come to the shaykh, and those who come are fewer in number. But those who do not come are far more, and for them one must go out and meet them. This going out is the work of daʿwah and tablīgh.

The Parable of Rain

For this reason, the Messenger of Allah ﷺ gave the parable of daʿwah with wind, clouds, and rain.

Abū Mūsā al-Ashʿarī (رضي الله عنه) reported that the Messenger of Allah ﷺ said:

عن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله ﷺ:

مَثَلُ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا....

"The example of what Allah has sent me with of guidance and knowledge is like abundant rain that falls upon the earth…"

(Ṣaḥīḥ al-Bukhārī, ;**full narration: ḥadīth of Abū Mūsā al-Ashʿarī, see below)*

Just as rain falls upon deserts, mountains, seas, and gardens alike, so too the workers of daʿwah carry this effort into every place — seas, deserts, mountains, cities, and villages.

Contemporary Examples

In Rāiwind, Ḥaḍrat Ḥājī ʿAbdul-Wahhāb (رحمه الله) carried immense concern for this mission. He would remain engaged in dhikr and at the same time was occupied day and night with daʿwah.

Similarly, in Karachi, Brother Wāṣif (رحمه الله) was a well-known personality. He would participate in the efforts of daʿwah, spending forty days and three days regularly, and he was also engaged in taṣawwuf.

It so happened that he passed away in his youth. Then Ḥājī Ṣāḥib grew concerned that we need personalities who carry both responsibilities: daʿwah and taṣawwuf together. Later, in Karachi, a doctor who was a disciple of the elders was tasked by the Rāiwind elders to carry out both efforts simultaneously.

The Messenger of Allah ﷺ entrusted both daʿwah and taṣawwuf to his Ummah.

Scholars state that the Prophet ﷺ himself did not call the adhān. In the narration where it says:

— أَذَّنَ رسولُ الله ﷺ " (بيهقي")

"The Messenger of Allah ﷺ gave the adhān" (al-Bayhaqī)

—its explanation is that the Prophet ﷺ did not personally call the adhān but rather commanded Bilāl (رضي الله عنه) to do so.

In Musnad Aḥmad, it is recorded from ʿAbdullāh ibn Zayd (رضي الله عنه) concerning the dream of the adhān, that the Prophet ﷺ said:

عن عبد الله بن زيد رضي الله عنه في رؤيا الأذان، قال: «فقال رسولُ الله ﷺ: يا بلالُ، قُمْ فَأَذِّن»
(مسند أحمد)

"O Bilāl, stand up and give the adhān." (Musnad Aḥmad)

A *mursal* (discontinued) narration mentions that the Prophet ﷺ gave the adhān and said: **حيّ على الصَّلٰوة**
Scholars explain that if this narration is accepted, it refers to the **أذان الصبيّ**— the adhān in the ear of a newborn child, which the Messenger of Allah ﷺ gave in the ear of a child.

A question arises: when the adhān is given in the ear of a child, what is the purpose of saying **حيّ على الصَّلٰوة** ("come to prayer") and **حيّ على الفلاح** ("come to success")? After all, the child can neither pray nor act upon it.

The scholars explain that in this context, the call and reminder to Salāh and success is with regard to the future—meaning it is a supplication that Allah Almighty grant this child, in the years to come, the ability to establish prayer and to be blessed with guidance in religion. In other words, these words were pronounced as a duʿāʾ for the child's future ability to perform prayer and succeed in life.

The purpose is clear: the Prophet ﷺ did not himself give the public adhān, for the adhān is a form of daʿwah. Instead, he laid the foundation of daʿwah and entrusted the Ummah with carrying it until the Day of Judgment.

Continuity of Daʿwah

This is a special distinction of the Ummah of Muḥammad ﷺ — that it will carry the mission of daʿwah until the end of time.

As Allah says:

هُوَ ٱلَّذِي بَعَثَ فِي ٱلۡأُمِّيِّـۧنَ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٖ ٢

"*It is He who has sent among the unlettered ones a Messenger from among themselves, reciting to them His verses,and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom [i.e., the sunnah] - although before that they were indeed in clear error." (Sūrat al-Jumuʿah 62:2)*

The scholars comment: when **تلا يتلوا** (to recite) is followed by the preposition **على** (upon), it implies both recitation and propagation. Thus, the Messenger ﷺ would recite the verses and simultaneously convey them as daʿwah.

Conclusion

This is our great fortune that today in this gathering, a jamāt sent from Rāiwinḍ is present. We listened to the address and the reports of the work.

May Allah grant us the tawfīq to combine dhikr with deep concern for daʿwah and calling to Allah سبحانه وتعالي.

وصلّى الله على سيّدنا محمدٍ، وعلى آله وصحبه أجمعين

***Full Hadith:**

عن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله ﷺ:

«مَثَلُ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ، فَشَرِبُوا مِنْهَا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ، وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذٰلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ» (رواه البخاري)

On the authority of Abū Mūsā al-Ashʿarī (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said:

“The example of what Allah has sent me with of guidance and knowledge is like abundant rain which fell upon a land. Some of it was good soil which absorbed the water and brought forth much grass and vegetation. And another portion of it was hard ground which held the water, so Allah benefited the people by it: they drank from it, gave drink to others, and irrigated their crops. And a portion of it fell upon barren land which neither retained the water nor produced vegetation. That is the example of the one who comprehends the religion of Allah and benefits from what Allah sent me with, so he learns and teaches. And [it is] the example of the one who does not raise his head towards it and does not accept the guidance of Allah with which I was sent.”

(Reported by al-Bukhārī)